A Shorte Catechisme for *Housholders*.

With prayers to the same adioyning.

Psalm. 34. 11.

Come ye Children, hearken vnto me, I will teach you the feare of the Lord.

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BIBLIOTHECA·ROMANA

A ſhort Ca-

techiſme, containing a decla-

ration of the true way to life euerla-
ſting. Very meete to bee knowne of euery
one, before they be admitted to the
Lords ſupper.

Queſtion,

WHat is the cheefeſt thing which eue
ry one ought to be moſt carefull off
long as they liue. Aunſwer.

uery one ought to bee moſt care-
ul of theſe two poynts.

rſt and cheefely how we can bee
aued in the a day of iudgement, be-
ore Gods iudgement ſeate, and ſo
come to life euerlaſting,

Secondly, how to c liue according
o Gods holy wyll during our lyfe:
In which two pointes wholy ſtan-
eth the glory of God, ſo much as of
man ought to be ſought for.

a Mat. 16.26
1.pet.1.9

b Mat. 6.33
et 25.34

c Luk. 1.74
75.
Eph. 1.4
et 2.10
1.pet. 1.15.

Queſtion.

How can we know this, how we are diſ-
charged before Gods iudgement ſeate?

Aunſwer.

Aunſwer,

We can neuer knowe howe we be discharged before ỹ iudgemẽt seate of god, vntil such time as we know our owne a miserable estate, by reason of the greatnes of our sinnes, & the horrible punishment, which we deserue for them.

a Mat. 9. 12. 13. 1. Tim. 1. 15 Mat. 11. 28

Question.

How dooſt thou knowe the greatneſſe of thy ſinne, and the horrible punishment due to the ſame?

Aunſwer.

The greatneſſe of my ſinne, and horrible punishmẽt therof, I know by the a law of God, b rightly vnderstoode, the sum wherof is contained in the ten commaundements.

a Rom. 3, 20, Rom. 7, 7, 8. 9. 10. 11. 12. 22. Rom. 5. 20. Gal. 3. 19.

b Rom. 7. 9.

Question.

Rehearſe the ten commaundements?

Aunſwer.

God spake all these wordes, and said: I am the Lord thy God, which brought thee out of the Lande of Egypt, out of the house of bondage.

Exo. 20. 1

1. THou shalt haue none other God but me.

2. Thou shalt not make to thy selfe any graue

graue image, nor the likenesse of any thing that is in heaue aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bow down to thē nor worship them: For I the Lord thy God, am a gelous God, & visit the sinnes of the fathers vpon the children vnto the third & fourth generation of them that hate me: And shewe mercy vnto thousandes, in them that loue me and keepe my commaundements,

3. Thou shalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse, that taketh his name in vaine.

4 Remember thou keepe holy the Sabaoth day: sixe daies shalt thou labour and do al that thou hast to do. But the seuenth day is the Sabaoth of the lord thy God: In it thou shalt do no maner of worke, thou and thy sonne, and thy Daughter, thy man seruaunt, and thy Mayde seruaunt, thy Cattell, and the straunger that is within thy gates: For in sixe dayes the Lorde made Heauen & earth: the Sea, and al that in them is,

and rested the seauenth day: wherfore the Lord blessed the seauenth day and halowed it.

5 Honor thy Father and thy mother that thy daies may be long in the land which the Lord thy God giueth thee,

6 Thou shalt doo no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy Neighbours house, thou shalt not couet thy Neighbours Wife, nor his man Seruaunt, nor his Mayde, nor his Oxe, nor his Asse, nor any thing that is his.

Question.

What is the first commaundement?

Aunswer.

1. Thou shalt haue none other Gods but me.

Question.

What is the meaning of this commaundement?

Aunswer.

The lord God straightly chargeth vs in this first cõmaundement, that we

we worship God alone, which wor-
ship standeth in foure pointes: Fyrst phil.3.7&8
that wee a loue God aboue all. Se-
condly, that we b feare God aboue a
al. Thirdly, that we make our pray- Mat.10.37
ers to c none but to God, Fourthlye, b
that we d acknowledge God alone Mal.1.6
to be the guider, and gouernour of Mat.10.28
all thinges: e of whō we receiue al c
the benefites that we haue, & there Ro.10.13
fore, that f we trust and stay vppon d
him alone. psal.115.6.
et 115.3.et
145.15.et
95.4.5
e
Iam.1.17
Question. f
What is the second commaundement? Ier.17.5,&
48,7.
Answer. Esa.31.1
2 Thou shalt not make to thy self any Ier.48.7
grauen image, nor the likenes of any
thinge that is in heauen aboue. &c.

Question.

What is the meaning of this commaun-
dement? a
De.4,15.16
17.18.&c
Actis.17.28
Iob.1.18
1.Tim.6.16
1.Ioh.4.12
Esa.40.18.
25.&46.5

Answer.

In this seconde commaundement be contained three thinges.

First, that we should not a thinke God to bee like eyther man or wo-

man, or any other thing, and therefore ỹ we make no Image of God in any case.

Secondly, that we make no Image of any other thing, either to b worship the Image it selfe, eyther God Saint or Angell, by ỹ Image, neither yet to this end to be ỹ c better put in mind of God by ỹ Image.

Thirdly, that we worshippe not God in any other d outward worshyp, according to our owne fantasies, but e as God commaundeth vs in his word.

b
Leuit.26.1
Exo.31.34
Exo.34.14,
15.
Deu.4.23.
Psal.97.7
Act 106.36.
Esa.44.19
Dan.3.18.

c
Osea.2.18
Ier.10.8.
4.15.16.

d
Ioh.4.23.
24.
Mat.15.9
Esa29 13
9.

e
Deu.12.32.
Ios.23.32.33
Prou.30.6.
Iosu.1.7.
Deut.22.
Psal.19.

Question.

What is the third commaundement?

Answer.

3 Thou shalt not take the name of the Lorde thy God in vaine, &c.

Question.

What is the meaning of this commaundement.

Answer.

God chargeth vs in this third commaundement, these three things.

First, that we vse with a most

a
Deu.28,
58.59.

reuerence

reuerence the man of God, when soeuer wee eyther speake or thinke vpon him.

Secondly, that wee neuer blaspheme the name of God, by b Cunturing, Wytchcraft, Sorcerye, or Charming, or any such lyke: neither by curling or banning.

Thirdly, that wee neuer c swear by the name of God, in our common talke, although the matter be neuer so true: But onely where the d glory of God is sought, or the saluation of our brethren, e or also before a Magistrate in witnessing ỹ trueth when wee are thereunto lawfully called. In which causes wee must f onely sweare by the name of God: But as for g Saintes, Angelles, h Rode, booke, Crosse, Masse, or any other thing, we ought in no case by them to sweare.

Psa,8,1, Ier.10,6 1,Cor.29.13

b Deu,18.10 11.12. Esa.8.19 et,47,9 Mal,3.5 Gal,5.19 20 Act,19,16

c Mat5.34 35.36.37. Iam.5.12.

d Iosu.3.12 2.Cor.1.23 et 11.31. Gal.1.20.

e Exo.22.1 11.

f Deu.6.13 et,10.20.

g 2.Cor.1.3

h Iere.5,7 et,12,16,1 Amo,8.14 Soph,1,

Question.

What is the fourth commaundement?

Aunswer.

Remember that thou keepe holy the Sabaoth

Sabaoth daye.

Question.

vvhat is the meaning of this commaundement?

Aunswer.

a Deu.5.14 Exo.16.26.

b Mat.13.23

c Act.20.7 1.15.21 cl 3.15.16.17 Lu.4.16.21

d Mat.18.19 Lor.14.16 7.

e Cor.14.16 7.

f Cor.1.33

g Act.2.42. 20.7 Rom.29.7 Heb.4.9.10

The hallowing of the Sabaoth day, is to a reste from our labours in our calling: and in one place to assemble our selues together, and with feare and reuerence to heare, marke, and b laye vp in our hartes, the woorde of God c preached vnto vs: To d praye altogether ỹ which wee e vnderstand with one consent And at the times appointed, to f vse the sacraments in faith and repentaunce: and all our life long to g rest from wickednesse, that the Lord by his holy spirit may woorke in vs his good woorke, and so beginn in this life, the euerlasting rest.

Question.

vvhat is the fift commaundement?

Aunswer.

Honor thy Father and thy Mother.

Question.

vvhat

vvhat is the meaning of this commaundement?

Aunſwer.

The meaninge of the fyfte commaundement, is that we ſhould honour (that is to ſay) loue, feare, obay & releeue our a Parentes, or any other that are vnto vs in their ſtede As our b Princes, Rulers & Magiſtrates: c our Paſtours & Teachers our d Maiſters: & all others which are aboue vs, in any calling, placed by God, e the aged and graye headed: and that al Superiors ſhewe themſelues in deede Parentes, in f defending and guiding theyr inferiours.

a Leui. 19.3 Col.3.20 22.23.24 Eph.6.1 2.3

b Exo.22.2 Ro.13.1. Titus.3

c Heb.13.17 1.Thes.5. 12,13

d Ep.6.5.6 Tit.2.9.1

e Leu.19.32

f Col.3.19. Col.4.1 Eph.6.4. &c.

Queſtion.

vvhat is the ſixt commaundement?

Aunſwer.

6 Thou ſhalt doo no murther.

Queſtion.

vvhat is the meaning of this commaundement?

Aunſwer.

Fyrſt the Lord GOD forbyddeth

vs

vs in this first commaundement, a killing, b fighting, and c quarrelling, and d reproches, mockes, and tauntes.

Secondly, he forbiddeth all killing in hart, that is al e anger & malice & all desyre of reuenge.

Thirdly, on the other side he commandeth vs to preserue life by exercising g the works of mercye, and compassion towardes our brethren yea, euen towardes our enimies.

Fourthly, to h loue one another inwardly in hearte, as our selues yea, euen our enemies, and them that hate vs.

a Gen. 9.6. Deu. 5.17.
b Mat. 5.38 9.
c Col. 3.12.13
d Leu. 19.17 v. 18.
e Mat. 5.21
f Joh. 3.15
g 30.20, 21 Mat. 25.35 Isa. 58.7. Ezec. 38.7
h Mat. 5.44 Leu. 19. 18. Luk. 6.27 Rom. 12.17 19, 20. 21

Question.

What is the seauenth commaundement?

Aunswer.

7 Thou shalt not commit adulterye.

Question.

What is the meaning of this commaundement?

Aunswer.

We are forbidden in this seuenth cõmaundement, first a all adultery, fornicati-

a Leu. 18.20. 92. Deu. 23.17

fornication: and all other b vncleanesse in our bodies.

Secondly, all c vnpure thoughtes, and lustes of the heart.

Thirdly, all other thinges which might intise to such vncleannes, as all vnchast d behauior, e filthy talk and songs, f wanton apparel, lewde and idle pastimes, g gluttonie, drunkennes, h houses of open whoredõe and whatsoeuer els may allure vs to vncleanesse.

Fourthly, on the other side, he commaundeth vs to kæpe our bodyes and soules i chast and pure, as temples of the holye Ghost: Or if the k gift of chastisty be not giuen vs: thẽ to vse the lawful remedy appointed by God, which is mariage.

b Leu. 18.2. 23.24.25.
c Mat 5.2
d Esa 3.16 17.
e Coll.3. Ephe.4.2 et 5.3.4.
f Deu.22. Esai 3.1 19.20.21 23.24.
g Eph.5.
h Deu.22 21.
i 1.Cor.6 19.20. 1.Thes 4.5.
k 1.Cor. Hebr.1

Question.

What is the eight commaundement?

Aunswer.

8 Thou shalt not steale.

Question.

What is the meaning of this commaundement?

Aunswer.

a
ent.19.11
)eu.5.19.

In this eyght cõmaundement the Lord God forbyddeth all a ſtealing and robbing in outward dædes.

b
pb.4.28
ol.3.5
ſal.62.10
:3.5
ech.8.17
ic.2.1.2
:0.20.33

Secondly, he forbiddeth b all ſtealing in hart, that is all deſyre of any mans goods wrongfully.

c
Thef.4.6
0.22.21
.23
u.10.17
19.& 24.

Thyrdly, he forbiddeth c all deceyt and wronfull dealing.

d
.27.27
Tim.6.6

Fourthly, on the other ſyde hee chargeth vs, that wee bee d content with that porcion of goodes which the Lord giueth vs: to e apply our ſelues in our vocatyon and calling, to get our owne lyuing, and to lyue of that which is our owne, and alſo to be helpfull vnto others.

e
1.3.19
).4.20
he.3.10

Queſtion.

What is the ninth commaundement?

Aunſwer.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

The

The Lord God in this ninth commaundement dooth commaunde vs fyrst, that wee should neuer a speake falsely in witnesse bearing.

Secondly, that not onely in wytnesse bearing, but also in no other matter we should neuer b lie flatter or dissemble.

Thirdly, that we should neuer tell false c tales behind our neighbours backe, or heare them of others: that we should neuer d beleeue any euill spoken behinde their backes, vntill we fully know the certaintie.

Fourthlye, in priuate offences to speake nothing although it be true to the e hurting of our Brothers good name, if by f priuate admonytions he may bewonne.

a
pro. 19. 5. 9
et 21. 28

b
Eph. 4. 25
psal. 15. 12

c
psal. 15. 3
pro. 25. 18

d
Mat. 7. 1. 2
Rom. 14. 4
psal. 15. 3
Iam. 4. 12

e
1. pet. 4. 8
1. Cor. 13. 7
pro. 11. 12

f
Mat. 18. 15
16. 17. 18

Question.

What is the tenth commaundement?

Aunswer.

10 Thou shalt not couet thy Neighbours house, &c.

Question.

What is the meaning of this commaundement?

dement?

Aunſwer.

Heere the Lorde in plaine wordes, doth forbid all inward deſire, what ſoeuer is vnlawfull a to be done, although we neuer b conſent vnto it, as the c rebellion of the fleſh, al corruption of the d old man, all e blot of originall ſin, ſo that by this commandement moſt cleerely, we may ſee the Image of that man ỹ pleaſeth God, euen ſuch a one in whome nothing is impure, neither in will nor nature.

a Rom.7.7.
b Gen.6.5. et.8.21. Pſa.19.13.
c Rom.7.23.
d Eph.4.22 Col.3.9.
e Rom.6.6

Queſtion.

Canſt thou fulfill all theſe commaundementes without breaking any one of them?

Aunſwer.

Theſe are the commaundements of almighty God, the perfect fulfilling whereof a no fleſh can attaine vnto, no, although I doe all that I can: yet, I breake them dayly both in thought, word and deede

a Rom.3.23. Rom.8.3 Pſa.143.2. 1.Ioh.1.8. 1.Re.8.46 Pſa.19.13.

Queſtion.

What

vvhat punishment doth God appoint for breaking any one of them.

Aunſwer.

The punishment for the breaking of the least cõmandement, euen in a thought, yea if it were but b once broken in all my life, is the euerlasting c curse of GOD, which containeth all the torments that can be deuised both of soule and body, & in the Scripture is called by diuers names to expresse ỹ paine, as d hell fyre, the e worme that neuer dyeth, vtter darknesse, g burning lake, h second death, damnatiõ & such like.

a Mat. 5. 28.
b Iam. 2. 10. Gal. 3. 10.
c Gal. 3. 10. Deu. 27, 26
d Mat. 25. 41
e Mat. 10. 28.
Mar. 9, 43,
e Mat. 9. 44, 46.
f Mat. 22. 13. 8, 25. 30.
g Apo. 19, 20 & 20. 10, 14.
h Apo. 20. 6. & 21. 8.

Question.

Is there nothing whicha man can doo in this worlde, to serue as a sufficient recompence to God for one sinne?

Aunſwer.

No, although I should giue a all my goods to the poore, or suffer my body to be b whipped al my life lõg or suffer anye other punishment which might bee deuised: it is not sufficient for one of my least sinnes

a Luk. 17. 10
b Col. 2, 23.

Queſtion.

Yea, but God is merciſull, wil he therfore punish ſin ſo sharply thinkeſt thou?

Aunſwer.

a 2. Cor. 1. 3. Pſal. 145. 8 Pſal. 86. 15

Our God indeede is a merciful but he is alſo b iuſt & true, and therfore muſt needes of iuſtice and truth punish mans ſinne with that punishment which he hath appointed.

b Pſal. 7, 9. Pſa. 11. 8. Rom. 3. 4. John. 3, 33

Queſtion.

Seeing then this punishment muſt needs be ſuffered, are we in our ſelues able to ſuffer, and ouercome it?

Aunſwer.

a Pſal. 130, 3 Mat. 19, 25

None is able to ſuffer a and ouercome this great punishment of ſin beeing onely man.

Queſtion.

Is there then no meanes at all whereby we may be ſaued from theſe paynes euerlaſting?

Aunſwer

The paines which our ſynnes deſerue, muſt needes bee ſuffered by mã, becauſe god of his iuſtice muſt needs punish ſin in mã, which was com-

committed by mā, and therfore our sauiour Christ bæing euerlasting God: became also a man, and hath fully b suffered whatsoeuer was due for mans sinne.

Question.

Are not then all people discharged seeing the punishment is payde?

Aunswer.

None are discharged sauing those that take a hold vpon Christe, and his merites with a true fayth.

Question.

What callest thou this true fayth?

Aunswer.

This true & liuely faith is a a full perswasion & assurãce of my b hart groũded vpon the c promise of God & wrought in me by ỹ d holy ghost, wherby I am fully assured, ỹ what soeuer christ hath wrought for mãs saluation, pertaineth not only to others but euen e to me, and is wholy mine as surely as if I performed the same in mine owne person,

Question.

a
Gala.4.4.
Hebr.2.9.
10.14.15.
16.17.18.
Hebr.4.15.
1.Tim.2.5
Rom.8.3.4
b
Gala.3.13.
Rom.4.25
John.1.29
1.John.2.1
2.Cor.5.21
Esai.53.6.
Rom.8.3.
a
John,3.16
18,36.
a
Colos,2.2
1.John,3,2
Ephe,3.12
Ro.8,38.39
Ephe.1.18,
b
Rom 10.9
Eph,3.17.
c
Ro,4.3.18.
Rom,10.8.
et.1.16.17
d
Ep,1.17.18
2,Cor.1.22
et,5.5.
1.Cor.2.10
2.Cor.4.13
e
Ep.3.17,18

How can it be that thy ſins are forgiuen thee, and yet according to Gods trueth fully punished, with the punishment which God hath appointed for ſinnes?

Aunſwer.

By this my true faith I ſee my ſins both to be forgiuen, & yet fully puniſhed, for in Jeſus Chriſt to a ſatisfy Gods iuſtice, they be b fully puniſhed, & yet to me they bee c forgiuen becauſe in me they be not puniſhed but in Chriſt for me, to ſette forth, Gods mercy, & therefore ſhal neuer be layd to my charge. In this maner therefore I ſee the Lord my God to be both mercifull and iuſt.

a 2. Cor. 5. 21. Rom. 3. 25.

b 1. Joh. 2. 1. 2. Gal. 3. 13. Rom. 4. 25.

c 1. Cor. 5. 9.

Queſtion.

Yea, but although the punishment of thy ſinnes be payde in Chriſt, yet ſeeing there can no vnrighteouſnes dwell with God, how canſt thou ſtand before Gods iudgement ſeate as righteous and iuſt, ſeeing thou haſt no righteouſnes, but ſuch as is ſtained with ſo many ſinnes?

Aunſwer.

I ſtand as iuſte & righteous before the

the throne of God, not clothed with mine owne righteousnesse, which I haue wrought in mine owne person but with the a righteousnesse of Iesus Christ. Which righteousnesse being taken holde vpon b by a true faith, is made mine: thus am I iust in the sight of God, not in respect of mine owne workes which I haue wrought: but taking holde vppon Christs workes to be mine by fayth

a 1. Cor. 1, 30. 1. Cor. 5. 21. Rom, 3. 28.

b Eph. 3. 17. Rom. 3. 28. Ioh. 3. 18.

Question.

Doth not this make men to run into all
euil and wickednes.

Aunswer.

No, for this true faith as soone as it is wrought in vs a through the holy Ghost, doth frame our hearts a new & causeth vs to b detest, hate lothe and abhorre sinne in all men, but specially in our selues, and maketh vs to haue our c whole delight & ioy in those thinges which bee agreeable to Gods will, and causeth vs also to d expresse the same in our life and conuersation, or els it is no

a Ioh. 3. 3, 5 Eph. 4 20 Col. 3. 9. Rom. 6. 6. et 12. 1. 2

b Rom. 7. 23

c Rom. 5, 1, 3. 11.

d Rom. 6. 11 12. 13. Mat. 7. 17 Ioh. 15, 5

true faith, but a e dead faith.

e Iam. 2.17.

Question.

Rehearse the summe of this fayth?

Aunswer.

I Beleeue in God the father almighty maker of heauen and earth. And in Iesus Christ his onely son our Lord: which was conceiued by the holye Ghost, borne of the Virgin Mary. He suffered vnder Poncious Pilate, was crucifyed dead and buried, he descended into hell, & the third day he rose againe from death. He ascended into heauen, & sitteth on the right hand of God the father almighty. Frō then shall he come to iudge both the quick & the dead. I beleue in the holy ghost The holy catholicke church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the bodye, and the life euerlasting. So be it.

Question.

VVhat is the effect of this Creede?

Aunswer.

This Creede containeth foure especiall pointes, Fyrst, what wee ought

ought to beleeue concerning God ye Father, Secondly, concerning God the Son. Thirdly concerning God ye holy ghost. Fourthly concerning Gods people called the Church.

Question.

VVhat beleeueſt thou in the firſt part concerning God the father?

Aunſwer.

First, I beleeue that God the Father through christ a into whose body I am grafted by faith, is not only a b father of other faithfull: but euen my father, & therefore c loueth me Secondly that he is almighty, that is, that he hath d all power in his hande guiding and rulinge althinges so ye nothing can be doone in e heauen, earth, nor hell, without his prouidence.

a
Iohn.1.12
Rom.8.1.
Rom.8.11
Gala.3.26.

b
Rom.8.15
1.Cor.6.1

c
Rom.5.8.
Esai,54.
6.7.8.

d
Esa.4.5.
6.7.
Esa.46,1
11.

e
Amos.3.6
Jere.10.2
1.Reg.22
19.20.
Psa.139
8,9.

Question.

vvhat beleeueſt thou in the ſecond part, Concerning God the ſonne?

Aunſwer.

I beleeue that Jesus Christe, one a God in ſubſtaunce with ye Father

and ỹ holy Ghost b tooke flesh of the
Rom,9.5 virgin, & is become perfect man, as
Joh,1,1 I am, in all things, sin onely excep-
Joh.14. ted, c & in my nature hath wrought
10.11. for mee whatsoeuer was needfull
b for my saluation.
Rom,1.3
Mat,1.20
21.

Question.

c *VVhat meanest thou, when thou sayest*
Hc,2,14,15 He suffered vnder Pontious Pilate?
Rom,8,5

Aunswer.

Because ỹ manner of death which men do suffer by the sentence of the Iudge, and vnder the title of iustice is more shameful, slaunderous and terrible, then if a man should die naturally in his bed. Therfore Christ tooke on him our person, to shewe himselfe a before an earthly Iudge, and to bee b condẽned by the mouth of Pilat, he being thẽ a Iudge, that thereby we might be cleared before the iudgement seate of God.

a
salm.2.2,
ct 4,27
b
Mat,27,16
ph..9.1
.23

Question.

vvhat meanest thou when thou sayest
Christ was crucified dead & buried?

Aunswer.

Fyrst

Fyrst, I meane in that he was crucified, that he suffered a the death of the Crosse, which was an abhominable and cursed death, b to deliuer mee from the curse which was due for my sinnes.

a Luk. 23. 33

b Ga. 3. 13. 14

Secondly, for as much as death was a puuishmẽt due vnto mã for sin, therfore our Sauiour did suffer death, and by suffering, ouercame death. For in his death doth lye the principal point of our saluation: for if he had not bẽne truly c dead, wee shoulde bee yet subiect to eternall death and damnation.

c Esa. 53. 22 Rom. 5, 8 1. Cor 15. 3 1. Pet. 2. 24

Thirdly, hee was buried for the more greater confyrmation of hys death and resurrection. And to the intent to make it more certainlye knowen vnto vs, it pleased him also to be buried after the common maner of men, & that by two notable persons d Nicodemus & Joseph of Aramathia, which was dwne also by the will and consent of Pilate, who caused the body to bee deliue-

d Mat. 27. 57 Mar. 15. 43 Luk. 23. 51

red

red vnto them.

Question.

vvhat meanest thou cõcerning this, that Christ discended into Hell?

Aunswer.

Where it is saide that Christe discended into hell, thereby I beleeue ỹ Christ did not only suffer in hys bodỹ ỹ punishment due to my body, a but also in his soule the punishmẽt due to my soule, which was the torments of hel, secõd death, b sorowes of death & abiection from God: as it doth appeare, by the anguish of hys soule in the Garden, c when drops of blood issued out of his body, & also vpon the Crosse, by d his lamentable cry to his father. For in a miserable case had we beene, if he had suffered onely the punishment due to our body, and not to our soules.

a Esaie, 53. 4. 8. 10.

b Acts, 2. 24. Mat. 26, 38

c Luke. 22, 44

d Luk, 23. 46. Math. 27. 46. 50.

Question.

vvhat fruit hast thou by this death of Christ?

Aunswer.

First, I beleeue that this, death and punish-

punishment, which Christ suffered, is the appeasing of a Gods wrath, and a full satisfaction to God for all my sinnes.

a Heb. 9. 12. 13. 14. 28. 1. Pet. 2. 24 1. Joh. 2. 2

Secondly, that b as he is dead for sin, so he will cause sin to dye in my mortall body.

b Gala. 5. 24 Gala. 2. 19 Roma. 6. 6 18. 11.

Question.

what profit hast thou by the rising againe of Christ?

Aunswer.

Fyrste, I am assured by his rysing from death, that he hath a ouercome death hell and synne, and hath synished my iustification.

a 1. Cor. 15 55. 56. 57. Rom. 8. 33 34. Rom. 4. 2

Secondly that as he is risen from death: so he causeth mee as a member of him, b to ryse from synne, and delight in righteousnesse.

b Rom. 6. 4 Col. 3. 1. 2

Thirdlye, his rysing agayne, is a sure pledge c to mee, that my bodye shall in lyke manner ryse againe.

c 1. Cor. 15 13. 16. 2

Question

what is the meaning of this, that Christ ascended into heauen?

Aunswer.

Christ

Christ as touching his manhead is
a onely in heauen, but b in his God
Act. 3. 21 head, and comfort of his holy spirit
Act. 7. 55 hee is with vs to the ende of the
b world. Question.
Matt. 28. 20

What good getteſt thou by the aſcending of Christ into heauen?

Aunſwer.

First Christe his aſcending vnto
a heauen, is a ſure pledge vnto mee,
Ioh. 14. 3 that a I ſhall in like manner as a
Phil. 3. 21 member of him by his power, bee
Col. 1. 3. 4 receiued into heauen, in the ſame
1. Thes. 4. 17. nature wherein he is aſcended.
b
1. Ioh. 2. 1. 2 Secondly, Christe hauing aſcen-
Heb. 9. 12 ded into heauen, b maketh continu-
v. 24. all interceſſion for me.
Rom. 8. 34

Question.

What is the meaning of this, that Chriſt ſitteth at the right hande of God the Father.

Aunſwer.

Christ ſitteth at the right hande
a of the father that is: hath a all pow
Matt. 28. 18 er gyuen him of the Father ouer al
Ephe. 1. 20 thinges.
1. 22

Question.

Question.

what fruite dooſt thou receiue by this, that Chriſte ſhall come to iudge the quicke and the dead.

Aunſwer.

To me that am a member of Chriſt it is a ſinguler comfort, a when I knowe aſſuredly that none ſhall be my iudge, but he, that is my ſautor. But terrible it will be to thoſe that flee from Chriſt, b when they ſhall ſee him come to iudge them, whom they in their life time refuſed.

a
Mat.24,25
Mat.25.24
Mat.19.28
2.The.1.10
b
2.Theſ.1.5
7.8.
Luk.22.25.
Mat.25.41

Question.

what beleeueſt thou in the third parte concerning God The holy Ghoſt.

Aunſwer.

I beleeue that God the holy ghoſt a ſealeth into my heart all Chriſtes benefits to bee mine, and b maketh ſynne to dye in me, & ſtyreth me vp to righteouſnes and holines of life.

a
Ro.8,9,10.
11.15.16.17
Gal.4,6
Eph.1,17.
b
Eph.4.23.
Pſalm.1.5
Col.2.11.
12,13

Question.

Seeing there is but one onely God, why nameſt thou the Father, the ſonne, and the holy Ghoſt? Aunſwer.

Beraule

Because God hath so opened himselfe in his a worde, that these three sundrye persons are in substaunce but b one true and euerlastynge God.

a Mat. 3. 16 17. & 28. 19 1. Joh. 5. 7 Esa 61. 1

b 1. Cor. 12. 11

Question.

4 *Now let vs come to the fourth part: what callest thou the* Catholike Church?

Aunswer.

The Catholicke Church, is the a whole company of faithfull people which euer were since ỹ beginning of ỹ world in all places, whych also be now and shalbe to the end of the world. Of the which number I beleeue that b I am one. I beleeue that God c knoweth them al, and hath a most tender care ouer them.

a Rom. 8. 29 Eph. 1. 10 11. 12. 13 Mat. 16. 28 Joh. 10. 26

b 1. Joh. 3. 21 2. Cor. 13. 5 Rom. 8. 16.

c 2. Tim. 2. 19

d 1. Pet. 5. 7 Esa. 49. 15. Mat. 10. 29. 30.

Question.

vvhat callest thou the Communion of Saintes?

Aunswer.

The Communion of Saintes is the societye that all wee whych beleeue haue one wyth another, as a members of one head Jesus Christ, where-

a 1. Cor. 12 12 13, 14, 20. 2. Cor. 10, 17 Eph. 4. 15, 5 30. Col. 1. 18 Rom. 12. 5

wherby we are b ready to communicate al Gods benefits, both spirituall and temporall, to the mutuall health and comfort one of another, accordinge to the measure whych wee haue receyued of God in thys life.

b 2.Cor.11.28 Gal.6.2. Phil.2.1. 2.3.4.

Question.

What is it to beleeue The forgiuenes of sinne.

Aunswer.

I beleeue that Jesus Christ hath a wholy appeased God for my syns, and paid the ful punishment due to them, & therefore that they be freely forgiuen me, and shall neuer be laid to my charge.

a 1. Joh. 2.2. Col.1.14. 20.21.22. 1.Cor.1.30 Esa.53.4.5. 6.8.12. Rom.3.24 25.& 5.8.10 2.Cor.5.21

Question.

What beleeuest thou of The risynge againe of the body?

Aunswer.

I beleeue that after this lyfe ended, a my soule shall goe to GOD that gaue it, and my body, shall rest in the graue, vntill the appoynted time: and then I shall b see GOD

a Luk.16,22 & 23.43

in

in my flesh, and myne eyes shall
looke vpon him, and this my body
b shall bee made like to the glorious
Iob. 19. 26 27. body of Christ, without all corrup-
1. Cor. 15, 42 43, 44. 53 tion.
Phil. 3. 21
1. Thes. 4 13, 14, 15, 16 Question.

what is that thou sayest of Life euer-
lasting?

Aunswer.

I beleeue that when God shall
rayse againe thys my body, and
ioyne it againe together wyth my
soule, that then I shall liue with
a Christ, for euer in his euerlastinge
1. Cor. 15 53, 54. kingdome of glory.

Question.

By what meanes doo wee attaine to this which thou hast heere confessed?

Aunswer.

The holy Ghoste hath appointed
the preaching of the word to be the
ordinary meanes, whereby, hee
a worketh in our harts this true and
liuely faith, and without this prea-
a Rom. 10, 4, 17 ching of the worde, wee can neuer
1. Cor. 1, 21 haue faith.

Question.

Question.

After that God by the meanes of his word hath wrought in our harts faith, by what meanes afterward doeth he strengthen the same?

Aunswer.

This faith doth God strengthen in vs by the selfe same preaching of the word, and also by the vse of the Sacramentes.

Question.

What callest thou the Sacraments?

Aunswer.

Sacraments be a outward sygnes ordained of God for the greater assurance and strengthening of our faith, being vnto vs b sure pledges of those benefites of our saluation, which wee receiue in Christ to bee ours, & are represented vnto vs by ỹ outward signes of water in baptisme, and Bread and Wine in the supper of the Lord. They serue also for a marke of our profession, whereby wee differ from other people, which be heathen.

a Gen. 17, 11 Exo. 12, 3 1. Cor. 11.

b Rom. 4. 11

b

Question.

How many Sacraments be there?

Aunswer.

a 1. Cor. 10. 1. 2. 3. 4. There be a two Sacramentes, that is to saye: Baptisme and the supper of the Lorde.

Question.

What strength of fayth hast thou through Baptisme?

Aunswer.

a Act. 22. 16. Mar. 1. 4. I am taught and assured by a baptisme, that my sinnes are forgiuenæ: For as the water washeth away the filthines of the body, euen so should I through the holy ghost be thereby fully certifyed and perswaded that b the blode of Christe being sprinckled vpon my soule by the c hand of faith hath washed away both the guiltinesse of my sin & the punishment due to the same: the fruite & effect whereof appeareth heerein, that through the power of Christes deathe and resurrection, I am deade, d as touching sin and raised vp againe in e newnesse

b 1. Pet. 1. 2. & 2. 21. 1. Joh. 1. 7. Eph. 5. 26. Tit. 3. 5. 6. Acts 22. 16.

c Acts 15. 9.

d Rom. 6. 3. 5. 6. &c.

of

of life: which two things in whom soeuer they appeare not: they may well haue the name & title of Baptisme, but indeede they are no Christians.

e 2. Cor. 5. 17. Gal. 5. 24. f 5.

Question.

What strength of Faith doo wee finde in the vse of the Lordes supper?

Aunswer.

The supper of the Lord through the holy ghost, doth strengthen my faith ỹ I should not doubt, but as surely as I receiue the breade and Wine into my bodye, to become wholy mine, so my a soule receiueth withall Christe, with his b passion and righteousnesse to bee wholy mine as surely as if I had wrought them mine owne selfe.

a Mat. 26. 26. 27. 28. 1. Cor. 10. 16. 17. et. 11. 24. 25. et. 12. 13.

b 1. Cor. 1. 30. Rom. 4. 23. 2. Cor. 5. 2.

Question.

Are not then the breade & wine in the Supper of the Lord turned into the body and bloode of Christ?

Aunswer.

The bread and wine as touching their nature, and substaunce, a are

a Mat. 26. 27. 28.

Cor.10. not turned: but as touching the vse
,17,18,11, of them they differ from common
,27,28 breade and wine, in that they are
b appointed of God to serue vnto vs
om,4.11, as b Seales and pledges of those
benefites which Christ in his body
wrought for vs.

Question.

In what manner oughtest thou to prepare thy selfe to the receiuing of these misteries?

Answer.

a I preparinge my selfe to receiue
Cor,11.28 the Supper of the Lorde, I ought
b diligentlie to obserue these three
.Cor,13,5 things.
c
:phe.1,13, First, to a examine my selfe whe-
.Cor.1.22. ther I b stand in faith or no, which
,5.5. I shall knowe if I feele my c heart
d d assured by the spirite of God that
m,8,15 the e punishmēt of my sinnes is ful-
:phe,3,12 lie discharged in Christe, and that
c whatsoeuer he hath done pertay-
Joh,2,1,2 neth not onely to others: but euen
:Iai.5,3,6, to me.
.8.9,&c.
f Secondlye, to examine my selfe
:phe.3.17 whether
,19,&c.
g
Mat.26,75

whether I find my hart g inwardly sory for my sinnes; with an inward hatred and lothing of sin and an h earnest desire and a sure purpose, wholy to conforme my selfe to the will of Gods word.

Thirdly, if any offence bee betwixt others and mee, that I i reconcile my selfe vnto them. All these thinges, although they ought earnestly to be considered in ỹ k whole course of our lyfe: yet then especially when we come to the Supper of the Lorde.

Ioel.2.12
2.Cor.7.10,11
h Rom,6.4 5.6,7,8 Phil,3.13 14,5,8,12
i Ma.5,23 24
k Luke,1,74 75 1.Pet.1,2
a Esai.6.4 Iob.15,7 Psal.17.1 Luke.17.
b 1.Mat.5. 1.Cor,6. 1,P.2.12
c Col.1.1 Phil.1.2 3.Ehe. Ephe,4. Ephe,1. ct,2.10 Luk,1.7
d Rom,6. 12.13,ct. 17, 1.Pet.2.5

Question.

Now seeinge wee bee saued by Christes works, without our deserninges: wherto then now serueth our well dooinge, or what auaileth it to doo good works.

Aunswer.

Wee must doo good workes, a not to deserue our saluation by thē: but by our workes to b glorifie God, in c walkinge as becommeth Gods children, d declaring thereby our thankefulnesse to God for our re-

demptiõ, Secondly by our workes
to c make our election more certain
vnto our selues: Thirdly to f wyn
others to Christe by our holye life
and conuersation.

c
2.Pet.1.10.
Mat.7.47.
f
1.Pe.3.1.2
Rom.14.19

Question.

What workes callest thou good workes?

Aunswer.

Our workes can neuer be acceptable and good in the sight of God, vnlesse in doing thē we keepe these two thinges: First, that they bee framed accordinge to the rule of Gods a lawes & cōmaundements, and not b after our owne deuises.

a
Ephe.2.10
b
Col.2.20
22,23.
Tit.1.14.
Deu.12.32
Isa.9.23
Mat.15.9.

Secondly that they proceed from an heart c purged by faith. If either of these two pointes bee lacking, our workes are abhominable in ỹ eyes of God, although they appeare neuer so glorious in ỹ syght of men.

c
Rom.14.23
Ged.11.6.

Question

Because prayer is our especiall meanes, which God will haue vs vse to encrease our faith, tell mee what belongeth to

true

true praier?

Aunswer.

It is requisite in true praier that we obserue these fyue thinges.

First, that we make our prayers a only to God, through b Christ and not to saints.

Secondly, that we bee c inwardlie touched with nede of the thing we aske, hauing our minde wholely bent therevpon, and not caryed with by thoughtes.

Thirdly, that our prayers bee grounded vppon d Gods promises with ful assuraunce that they shal be graunted, so farre as the Lorde doth knowe them to bee meete and nedefull for vs.

Fourthly, that we e continue in prayer, although wee haue not our requests at the fyrst.

Fiftlie, that wee aske not those thinges which wee f think good in our owne fantasye, but onelye g that which GOD commaundeth vs to aske of him: All which

a
psa. 50. 15. et 81. 8, 9
Ro. 10. 13.
Iam. 1. 5.
Mar 4. 10

b
Joh. 14. 13. et. 15. 16. et. 16. 23.

c
1. Joh. 5. 14 15.
Joh. 4. 23 24
psa. 51. 17. et 145. 18.
2. Cor. 20. 12
Mat. 6, 7
Rom. 8, 26

d
Iam. 1. 6.
Mar. 11. 24
Lu. 11. 9. 10 11. 12. 13
1. Joh. 5. 15

e
Luk. 18. 1 2. 3. 4. 5. &c.
Rom. 12. 12
1. Th. 5. 17.
Eph. 6. 18
Col. 4. 2.
Mat. 15. 22 23. 24. &c.

f
Iam. 1. 7.
Rom, 8. 16.

g
1. Joh. 5. 14

a Mat.6,9 &c. Luk.11.2

things be h contained in the Lords prayer.

Question.

Rehearse the Lords Prayer?

Aunswer.

Mat.6.9 OVr Father which art in Heauen, halowed be thy name: Thy kingdome come, thy will be doone in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, and the power, & the glory, for euer and euer. Amen.

Question.

What doost thou desire of God in this Praier?

Aunswer.

1 First, I desyre of our heauenlye Father, that his name may bee halowed: first in his excellent woorks,

a Psal.111,2, &.145.1 Rom.11.36 &6.27 which is when wee acknowledge, a his mercie, wisedome, iustice, and prouidence, that he alone woorketh, althinges

althinges: and that b onelye the Lorde God bee had in honour, all other set a side. Secondlie, that his name may be glorified in our Godlie liuing and conuersation.

2 In the second peticion, wee desire that God his kingdome may come, that is, that hee will declare himselfe to be king ouer his d Church: in guiding and defending it, in increasing of the number of the faythfull, in e thrusting foorth labourers into the haruest, and blessinge theyr labours, and f suppressinge the rage of the wicked tyrants. Secondly that he wil exercise his kingdome seuerally in euery one of vs, g killing sinne in vs, and all worldly care, and renewing vs to righteousnesse of life.

3 In the third peticion wee desyre that Gods will may bee doon, that is, that we may h willinglye in all thinges resigne our selues to Gods will without murmuring or grudging.

b
Iosu.1,24.
14.15.2
1. Iohn,5,2
Psal.8,10
10

c
Esai.52.5
Ezec.46.2
Rom.2,24

d
Math.3.4
et.5 19.et
13,31.32.33

e
Mat.9.38

f
1. Iohn,3,
Rom.16.2

g
Ro.8.10.
13,et,6:9
1. Ioh.5.8

3

h
Luk,22,4
Titu.2.1
1. Pet.4,
1. Ioh.2.

In

4 In the fourth petition wee pray that hee wyll giue vnto vs, i walking faithfully in our callinge, our dayly bread, that is, all k thinges needefull for our lyuinge for thys present life.

5 In the fyfte petition wee praye that our sinnes may bee forgiuen vs, that hee will not laye to our charge our sinnes, nor the punishment due to them, but that he will accept the death and passion of Christe, as the full satisfaction for our sinnes, and that we may heare of haue l full assurance in our conscience, that the punishment of our syns is fully discharged in Christe, and therefore freely forgiuen vnto vs, as m surely as wee doo forgiue others: & that wee may loue one an other, from the bottome of our hearts all desire of reuenge set aside.

6 In the fyrst and last petition we doo pray God that he will not lead vs into temptation, but deliuer vs

that

i
Gen.3.19
Eph.4.18
1.Thes.2.
9.10.
k
Psa.145.15
145,27,et
105,26.
Esa.3.1.
Psa.78.18
19.20,29.
30.et.106.
14.et.107.
1.2.3.
l
Eph.3.12
Heb.5.13
o m
Rom.8.15.
8.38.39.
Mat.6.45.
Eph.4.15
Luk.6.36.
Iam.2.13.
n
Mat.6.14.
5.et.5.25.
43,44
Rom.12.19

that is, that he o will not lyng vs further, into the battell wyth our spirituall enemies, then we by his holy spirit shal be able to preuaile and ouercome.

o Rom.16, 20 2, Tim.4. 17. 18. Eph.6.10 11. 1.Cor.10,13 2.Pet.2.9.

Question.

And why is this added. For thine is the kingdome, the power, and the glorye, for euer and euer *Amen.*

Aunswer.

Not onely to kindle in our harts to a desire the glory of God: but also to teache vs that this prayer is grounded vpon none other, thē on God onely: and that we should not thinke the b kingdom of God to bee weake & voide of force and might. Also that c he is only to bee honoured, praised, & glorified, & that his power is infinite, perpetual and euerlasting. And in this worde d Amen, is expressed the feruent desire to obteine those things which wee aske of God, and our hope is confyrmed, that those thinges which wee aske are graunted vnto vs, by

a 1.Chro.29.3 Rom.11.36

b Psa.114.7

c Dan.9.13 Apo.4.9.11 Ap.5.12.13 1.Chr.29 10.11.12.13

d 1.Pet.5,11 Apo.6.14. Apo.7.12

which

which our consciences is pacified, and so we ende our prayers.

Question.

Tel me now breefely the effect of all thou hast saide.

Aunswer.

By the ten commaundementes I see my miserable estate, that I deserue death, damnation, and the curse of God, which must needs bee paide, because God is iust & where as I my selfe am not able to pay it, thy holy Ghost through y preaching of the gospell worketh in me fayth, which assureth me, that the sonne of God being made man for me: hath euen in my nature suffered what soeuer my sins deserued, & hath made me with him the childe of God, and heyre of euerlasting life. Whereof least I should doubte or wauer hee hath appointed two Sacraments, as outward signes & tokens to bee seene and felt of me: that as surely as I see my selfe made partaker of them outwardly: so the holy ghoste inwardly

inwardlie instructing me, I shoulde not doubt but inwardlye to be partaker of Christ himselfe, with all his benefites, his raunsome, righteousnes and holynes to be mine, that in him and thorow him I shal haue life euerlasting. And thus being borne a new into thys liuely hope, by the holy Ghost: my waies should be directed and guided by the same spirite, to walke in holines and righteousnes, all the daies of my life. Amen.



A prayer conteyning the ſum and effecte of this Catechiſme.

O Merciful and heauenly Father, for ſo much as at euery light occaſiõ, I am drawen from the holy lawes to the vanities of this life and vnto al ſinne and wickednelle: I beſeche the, in mercye ſette before myne eyes alwayes the remembraunce of thy iudgement ſeate and my laſt ende: whereby I may be dailye ſtirred vp to conſider in what greate daunger I ſtande. through the horrible punishment due to my ſinnes, that daylie groning vnder the burthen of them: I may flye for ſuccour to thy beloued Sonne Jeſus Chriſte, who hath fully paid, ſuffered and ouercome the punishment due to them, & through the working of thy holy ſpirit in me: I may be fully aſſured in my ſoule and conſcience, that the curſe, condemnation and death which theſe my ſinnes deſerue, is fully payd, ſuffered and

ouer-

ouercome in Christ, that his righteousnes obedience, and holynesse is mine, and what soeuer hee hath wrought for mans saluation is wholly mine. Strengthen this faith in me daily more and more, that I may inwardly fele comfort and consolation in this, that I fele thy holy spirits beare recorde vnto my spirite: that I am thy Childe, grafted in the body of thy sonne, and made with him fellow heire of thy euerlasting kingdome. So worke in me by thy holy spirite that daily more and more I may feele sinne dye in mee, that I doo not delight therein, but dayly may grone vnder the burthen thereof: vtterly hate, detest, and loth sin, set my selfe and all ỹ powers of my soule and body against sin, and haue my full delight, ioy, comfort and pleasure in those thinges which bee agreeable to thy will, that I may walke as becommeth the Children of light, looking still for that good tyme, when it shall please thée to call me to thine euerlasting kingdome and ioy eternall. This in mercie graunt vnto me, for Iesus Christes sake my onely Lord and saviour *Amen*.

A short Instruction to learne the Figures in numbers, necessarye for the finding out of the noates in the margent of this Booke, or any other.

1	j	one
2	ij	two
3	iij	three
4	iiij	foure
5	v	fyue
6	vj	fyxe
7	vij	seauen
8	viij	eight
9	ix	nyne
0	This Cipher serueth but to fill the places.	

As thus:

10. 20. 30. 40.
x. xx. xxx. xl.

The places.

Cxxvij. thousand.	C. thousand.	X. thousand.	M. thousand.	Hundred.	Ten.	Iust.
2	7	5	6	3	9	8
seauenth.	sixt.	fyft.	fourth.	third	second	First place.

In the fyrst place the figure is simply it selfe, and no more: that is.8.

The seconde place is the place of tens, therfore the fygure .9. standinge there is.9.times ten, and so of the rest.

The thyrde place is of hundredes, and the figure 3. standing there, is.3. hundred. The fourth place is of thousandes, and.6. there is.6. thousande. The fifte place is of ten thousand. & .5. there, is fiue times ten thousand. The sixt place is of a hundred thousand, & so the figure.7. there, is.7. hundred thousand &c. Let this suffice for this time.